THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

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CONTENTS.

A VISION OF INDIA:
Indian History, IX.
By K. S. Ramaswamy Sastri, B.A., B.L. 272
IMPORTANT ANNOUNCEMENT.
EVENTS OF THE WEEK. 278
LEADER:
The Vycom Disturbances 279
LITERARY AND EDUCATIONAL:
Desikar as a Poet.
By A. V. Gopalachariyar M.A., B.L., 281
A Reverie.
By J. S. R. Sarma, B.A. 283
Kalidasa's Ideals of Sovereignty.
By K. S. Ramaswami Sastri B.A., B.L., 284
Ancient Indian Education from the Epics.
By Dr. Radha Kumud Mukerji, M.A., Ph.D. P. R. S. 286
MISCELLANEOUS:
The Endowments Bill 289
CORRESPONDENCE: 291

THE HINDU MESSAGE stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIAN HISTORY—IX.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

His faith unrooted though it was in grace
And was not linked to God or paradise,
Did ope man's cruel joyless selfish eyes
To righteous thoughts and deeds through nights and days.

It shed a radiance new upon our ways
And made a god-like tenderness arise
To man who in deep sorrow lives and dies
And whom his cruel passion hellward sways.
But India loyal e'er to God's sweet call
So joy could find in such a joyless creed
Which scorned the Dharma and the Veda great.
Then came the slow but sure resistless fall
Of Buddha's faith, no more the nations need
It eastwards went by India's eastern gate.

NOTICE.

The Tamil Translation of the famous Book "Gita Rahasya" by the great Patriot, the late Lokamanya Bal Gangadhar Tilak will be issued in three parts, the first of which will be out of the Press by the Middle of May. Each part consisting of not less than 400 pages of closely printed Demy 8vo. is priced Rs. 1-4-0 only; Postage extra. Register your name at once for a copy.

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Important - - Announcement.

The ACHARYA JAYANTI NUMBER of "the *Hindu Message*" will be issued by the first week of June and will be a special number unconnected with the weekly issues. The following among other articles will appear in this issue.

1. How Reason helps the Advaita-Vada.
By K. Sundararama Aiyar M.A.
2. Sankara and Badarayana.
By R. Krishnaswamy Sastry B.A.
3. Vasishta and Visvamitra.
By N. K. Venkatesa Aiyar M.A.
4. To Advaitism through Psycho-Analysis.
By K. S. Ramaswamy Sastry B.A., B.L.
5. The Disciples of Sankara
By R. Krishnaswamy Iyer. M.A., B.L.
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MANAGER,
The Hindu Message, *Srirangam*.

Events of the Week.

Great enthusiasm prevailed at Mysore on the evening of the 2nd instant when His Holiness Sri Jagadguru Sri Sankaracharya of Sringeri left Mysore for Nanjangod. Owing to constant change of programme the departure was unknown to many citizens. There were however, thousands of people escorting His Holiness as he left the Capital. Attended by the Palace Honours His Holiness left the Mutt camp, went in procession in front of the Trust Board Offices, arrived at the palace through the Northern gate and after the presentation of various 'Khillats' His Holiness took the direct road to Nanjangod. His Highness the Maharajah of Mysore escorted His Holiness till the Municipal limits. The Palace Band was in attendance. After halting for the night at Amman Tank on the way (about 3 miles from the Capital) His Holiness reached Nanjangod on the 3rd instant.

* * *

Mrs. Hardy, the wife of the great novelist, in the course of a speech she delivered at the Dorchester Debating Society made the following wise observations on the so-called modern civilisation : "To many civilisation is synonymous with material prosperity. To them the most highly civilised individuals are they who own a motor-car, who are on the telephone, and have facilities for listening nigtly to wireless ; they who are able to call to their aid a dozen mechanical inventions for adding to their (so-called) pleasures and saving their time. This, I take it, is the meaning of civilisation to the majority of people.

Certainly it would be an act of sacrifice—perhaps an uncalled for act—for any individual to be heroic enough to dispense with all such mechanical aids and devices. Nevertheless, when too highly regarded, they are injurious to the best development of humanity. The great danger of to-day is that life may become too mechinised in this age of machine.

While considering the subject of this paper, my thoughts were irresistibly led to the teaching of Gandhi—Mahatma Gandhi, the Indian reformer, or revolutionary, as some might call him. He has a profound disrespect for the achievements of this age of machines, in their effect upon actual human happiness and advancement. His teaching is that the simpler life makes the purer spirit—which is, by the way, remarkably in accord with that of the Sermon on the Mount,

He is not alone in this. I have heard from the lips of one of the profoundest thinkers of the younger generation the opinion that the only hope for civilisation is a return to a simpler life. He was an Englishman. The two men, so wide apart in their lives and outlook upon life, have yet the same ideal—a selfless purity of life and aim and thought, as complete as that taught by the Leader of Christianity.

That should be the true goal of civilisation, if mankind is to benefit thereby ; not the accumulation of wealth or power, nor a feverish hunt after so-called pleasures, nor the accumulation of countless mechanical devices which surely must tend to dull and deaden many of the highest faculties.

Another striking side of the teaching of Gandhi is that it is an error—almost a sin—to accumulate possessions. He teaches that it is wrong for a man or woman to possess more than is essential for their needs. There is no doubt that the craze of owning things adds much to the burden of life for most of us.

Walt Whitman, I think, writes somewhere that he admires animals because they have not the mania for owning things. It is well to "travel light." And yet the more highly civilised does man become, the more he is encumbered by a host of possessions which tend to hold his soul in thrall.

I knew of someone once who possessed a pearl necklace of some value—as pearl necklaces go. That is to say, it was worth several thousands of pounds. Wherever she went the pearl necklace had to go too ; when away from home she slept with it beneath her pillow. At last it was lost—I forget how. Instead of being overwhelmed with grief the owner seemed delighted. She said :—

"That necklace has been a burden to me for years. It was constantly on my mind, and I was always in fear of losing it. Now that it has really gone I am immensely relieved, and I shall never have another."

* * *

Regarding the United States ban on Japs, Maulana Mahamad Ali, President of the Indian National Congress, has cabled to the "Gaska Asahi," one of the leading Japanese Newspapers, his views as follows:—"Western nationalism with its characteristic exclusion is a curse to humanity. It culminated in the last catastrophic war which should have cured the world of it. From national antagonisms to those of East and West is but a natural downward gradient. No nation can afford to submit to such humiliation as the racial immigration laws constitute, but it is not enough for Japan to demonstrate her own sense of honour and self respect. She is but a part of the Eastern world whose honour must be defended by a federation of the Eastern nations and the West must be taught to believe in the widest human sympathies and human intercourses."

* * *

The Amrita Bazar Patrika writes.—

The restriction sought to be imposed on the Japanese immigrants to America is likely to have a far reaching effect. It is apparent that some of the American statesmen are also becoming alive to the risk of the grave step taken by the American Senate in passing the Immigration bill to shut out the Japanese. President Coolidge referring to the Bill is reported to have said thus :—

"The next thing that can mar the optimistic outlook of the world is Japan's indignation at the present Immigration Bill. What Japan plans to do is a matter of conjecture, but in the meantime we can prophesy that the next war will be started by race prejudice, unless the white races undergo a change of heart."

Obsessed with notions of their own superiority and delirious with the intoxication of power, the white people of America will have, we are afraid, neither the leisure nor inclination to think over the solemn warning uttered by President Coolidge. "A change of heart" by the White people seems to be no more possible than the change of its spots by a leopard or its sinuous course by a serpent.

* * *

'There is no longer any doubt that England will be compelled to grant Swaraj to India.' So says the Amrita Bazar Patrika. 'Why ? Because the undaunted Mr. Sastri, and his friends are going out to England on a begging expedition. We are assured by them in a meeting which gave them a hearty send-off at Bombay that they will forcibly put India's cause before the British public. One wonders if it will be possible for Englishmen to refuse Indian demand when persons of such consummate skill will begin to beg for Self-Government in a chorus.'

* * *

The following press communique dated May 10 has been issued from the office of the Accountatnt-General, Madras:—

The one rupee currency notes recently issued to the public bear a star water mark slightly different from that on the notes hitherto issued. The new star has no square border but the space occupied by the complete star water mark is the same and the appearance of the note is unchanged. The change in the water mark was notified by the Government of India in their press communique dated 5-2-24. This does not appear to have been understood in certain quarters and there is still some misapprehension about these new one rupee notes. The new notes with the improved water mark as well as the notes with old water mark are legal tender.

The Hindu Message

The Vycom Disturbances.

From its commencement, the National Congress had wisely restrained itself from all direct participation-or even active sympathy—with the aims, methods and doings of the Social Reform movement. Mr. Gandhi did the Congress a distinct disservice when he induced it at Cocanada to take up the question of untouchability. It was a blunder of the most thoughtless character,—quite in keeping with the several other blunders which the Congress has been led into under Mr. Gandhi's misleadership. Mr. Gandhi is usually called Mahatma, and we have no doubt that there is in him an almost unrivalled impulse to renunciation or saintliness, though not of the kind which is acceptable to a truly enlightened Hindu mind. What Mahatma Gandhi calls "Satyagraha" is a thing absolutely unknown to Hinduism,—and even inconsistant, in our view, with common sense. Mr. Gandhi resorted to it to advance the cause of the Indian coolies and colonists in South Africa; and it has proved, in the event, a complete failure. No doubt, the method of "Satyagraha", as conceived and applied by Mr. Gandhi, is effective for one purpose, —*viz.*, to diffuse over a wide area the knowledge of the grievances, needs, and aims of those who suffer —or imagine that they suffer—a wrong at the hands of their rulers and fellow-men. The method of suffering, the patient endurance of deprivations of all kinds, produces a striking effect on all men, and especially on minds which are susceptible to sudden accesses of emotion. All men, - at least, *almost* all men—share this tendency to melt away, in more or less degree, at the sight of their brethren in suffering or abasement, whether it is inflicted by others or even self-imposed and self-accepted. But, while Satyagraha is useful as a machinery or method for advertising widely the existence of a cause or grievance, it has never yet been known to have gained for such any amount of success of a measurable character. It failed in South Africa,—and now it has almost failed in India and is deserted by those who first enthusiastically espoused it when the inspiring and captivating genius of Mr. Gandhi propounded it. The "triple boycott" is now dead and buried,—not because it would not be of service to our land and people, but because our people have not the strength and resolution needed for carrying out a plan and purpose which needs almost superhuman powers of endurance and energy to effect its accomplishment and thus serve our country's political needs and advance. Even the constructive schemes set on foot have everywhere begun to be distrusted or abandoned in despair. Large funds have been collected,—but no one knows how they are being utilised,—only a few are at best aware whether they are being even properly accounted for, The local Committees and leaders are heard very little of; their reports and activities do not receive much attention in our public channels of information; and generally people seem to understand that we may best turn our attention to other topics of current interest. Such is the story of Satyagraha at work as a moving force in the Indian politics of a recent or present date. Our bureaucratic rulers know all this very well. We may shut our eyes if we like, but nothing can escape their Argus-eyed vigilance and trained insight into the phenomena around them. If the Provincial Governments of Bengal, Nagpur, and elsewhere had successfully met our politicians on their own chosen ground, it is because they know from experience how to deal with situations, as they arise,—even with such novel phenomena as those we have become familiar with during these last two or three years.

And now we witness the strange spectacle at Vycom of the methods of Satyagraha being applied to the solution of a religious and social problem in the Western coast—a problem of far-reaching and perilous significance not only in the West Coast, but even in all other parts of India. It is no doubt *now* said that a few ardent spirits and inexperienced youths hastily took it upon themselves to accomplish at Vycom a task far beyond their powers of accomplishment. But, so far as matters have gone, we cannot absolve several of the so-called leaders from their own share of responsibility. Not noly has there been a great deal of misrepresentation and misapprehension of facts, but many have moved too swiftly into the scene of operations at Vycom and got themselves entangled in various ways with the scenes that are taking place and the personages figuring therein, We cannot absolve the Mahatma himself from his own share of responsibility for the mistakes, follies, and crimes against law, custom, and even decency which have been daily taking place. No doubt, within these last two or three weeks, the Mahatma has been advising his Satyagraha followers not to force their pace and movement against both the authorities in an Indian State and the sentiments of the conservative society there—not to obtrude into the forbidden roads and areas, not to throw down the hedges set up by the police, not to overawe or wound the feelings of the orthodox, not to disobey the orders of the magistracy, and the police, not to cry down the force of age-long sentiment and of loyalty towards the established institutions and their guardians and custodians. But, from the beginning, he, too, has continued to declare that the movement of his Satyagrahi followers *once begun*, should not at all be abandoned,—for that would bring discredit on his ideals and on his own apostleship. We cannot allow that there is much—or even a tittle—of saintliness, or even dignified composure, in taking up an attitude so opposed to the sentiment of magnanimity which ought to actuate a great soul when once it has

blundered, or discovered the effects of a hasty act even when the responsibility for them rests with the mere rank and file of the party, and not with its chief and guide. The same attitude is now taken up by other and lesser *leaders*, so-called,— and thus we seem to be no nearer the end of these troubles than when they began several weeks ago.

The truth is that the Satyagraha strife, when applied against social and religious institutions is apt to grow more and more bitter and uncompromising as time goes on. Even in Travancore, where the authorities are mostly Indians and Hindus ranged against the Satyagrahis, the sympathies of the unthinking and unenlightened masses of men who form the majority everywhere can easily be roused and ranged on behalf of those for whose sake the social strife has been begun. No one cares to acquaint himself with all the facts of the situation,—such facts as are dealt with calmly and fully in the judicial pronouncement of the great scholar and learned judge who recently retired from Travancore Service,—Mr. K. G. Sesha Aiyar, of Trivandrum. The revolutionary catchwords of freedom and equality of rights and opportunities for all are easily uttered and bandied about. Patriots and champions of the oppressed or depressed rise like mushrooms from the ground everywhere, and are ready to enter the jail which, when once a Mahatma has been there, has gained a halo of sanctity in such a manner that even others than "politicals" are enabled to claim a sort of kinship or comradeship with them. In a situation like this there is much room for fear lest any hasty step might be taken which would throw not only the State and society in Travancore, but the entire Hindu society throughout the peninsular south into a state of revolutionary unrest and even disaster. The stately and wise King of ancient lineage who is now on the Hindu throne of Travancore is, fortunately, one who possesses not only a sympathetic heart which can respond to the call of suffering, but an uncompromising sense of duty as the sovereign master of his State and a pious devotee of Sri Padmanabha which will offer a resistance as of steel to all attempts to persuade him to set at naught the traditional sources of a Hindu's faith. But even his stout heart of royalty and his unswerving adhesion to the faith of his ancestors and their political methods and aims may, especially at a time of social disturbance and transition like the present, get temporarily associated with the counsels of advisers of sorts who are themselves reform faddists or fanatics,—or who at least are unable to realise the majesty and antiquity of the traditions, marvellous, honourable, and remote to which he is heir. This is a real danger of the Travancore of to-day. We trust that it will be averted, but it is necessary that both delicacy and firmness must be displayed by those who are at the headquarters of power and exercise the responsibilities they have received from God and man.

In every part and locality of this great peninsula to-day, a more or less similar situation exists. Many so-called leaders are seen to rise here, there and everywhere. Many of these possess intelligence and even some knowledge of affairs, but they too often mistake the swashbuckler's mood and voice for courage and even heroism and cannot distinguish the practicable from what is sentimental and speculative and confound successful rashness with statesmanlike action. Violent men are generally foolish, and such men do more harm than good. It is better to suffer the risks of inaction than sink through the purposeless and futile disorders which thoughtless and insane rashness is sure to produce. What the country now wants is patient effort to preserve unity and a sanity of temper and opportunism which will aim at preserving what is best in the ancient edifice of Hindu society which has so long stood the winds and waves of circumstance in the countless tens and scores of centuries we left behind us. Let Hindus at least not forget that our entire land and all sections of its population are in the throes of an intense struggle with the relentless and aggressive forces of a foreign civilisation which threatens to overwhelm their hoary culture of Dharma in eternal and irreparable ruin and involve its people and their Holy Rishis and Vedas in a disaster which will redound to their lasting infamy.

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Literary and Educational.

Desikar as a Poet.

By A. V. GOPALACHARIYAR M.A., B.L.

(*Concluded*)

A true poet must display a generously tolerant spirit; he must not cause any उद्वेग or pain by his bigotry and exclusiveness. Our author although an exclusive believer in his own tenets and his own deity, discards his exclusiveness altogether and indulges in very appreciative descriptions of Lord Siva and Parvati. If about the end of his poem he makes a reference to अचलतनया (Parvati), he refers to her pleasantly about the beginning in the 12th sloka of the work. If Kalidasa, a bhakta of Lord Siva, intended to sanctify his poem by reference to Janaka's daughter, our author, a devout Vishnubhakta, being a true poet, freely makes appreciative references to Himavan's daughter in the early and closing parts of his poem. A similar broad-mindedness was shown by Yamunacharya in his beautiful and reverential reference to the holy feet of Parvati in his well-known sloka beginning with

आशैलादद्रिकन्याचरणकिसलयन्यासधन्योपकण्ठात् ।

This was evidently intended to be even an improvement on Kalidasa's soul-stirring reference to Sri Ramachandra's feet in the line

धन्यैः पुंसां रघुपतिपदैरङ्कितं मेखलासु ।

Kalidasa compared his cloud decked by the rainbow to the shepherd boy Krishna with his cloud-like body shining with the many-coloured feathers of the peacock in the following couplet

येन श्यामं वपुरतितरां कान्तिमापत्स्यते ते
बर्हेणेव स्फुरितरुचिना गोपवेषस्य विष्णोः ।

Even more finely does our poet conceive and develop a comparison between his swan and the crescent on Lord Siva's head. The bandhujiva flowers which make their appearance in the same season as a hamsa feel a brother's affection for the latter and when the wind blows they smear the body of the swan plentifully with their crimson dust. Smeared copiously with the red dust, the white swan attains a sweet resemblance to the moon on Lord Siva's head, covered by the white spray of the flowing Ganges and tinged red with the lac-dye on the feet of Parvati. The sloka is extremely fine.

पर्याप्तं ते पवनचलितैरङ्गरागं परागैः
स्थाने कुर्युः समसमुदयाद्बान्धवो बन्धुजीवाः ।
येनान्वेष्यस्यचलतनयापादलाक्षानुषक्त
चूडाचन्द्रं पुरविजयिनः स्वर्णदीफेनपूर्णम् ॥

The Megha is said to have swans for its companions in its flight.

आकैलासाद्बिसकिसलयच्छेदपाथेयवन्तः
संपत्स्यन्ते नभसि भवतो राजहंसाः सहायाः ।

Our poet makes the white autumnal clouds keep close company and serve as an umbrella over the swan.

ऊढाः पश्चादुचितगतिना वायुना राजहंस-
च्छत्रायेरन्नभसि भवतः शारदा वारिवाहाः ।

The author appears to suggest that the two Sandesas are companions to each other and must be enjoyed together to enhance the delight. The leave-taking by the Hamsa of the lotus-pond where it is sporting is descriibed with an indescribable charm in the following sloka.

प्रक्षीणां त्वद्विरहसमये जातहर्षामिदानीं
प्रत्यायास्यन्ननुनयशनैः पद्मिनीं स्वादुवाचा ।
सा ते तन्त्रीस्वनसुभगया स्यादितीहाभ्यनुज्ञां
मन्ये कुर्यान्मधुकरगिरा मैथिलीसौहृदेन ॥

The Padmini is a high-souled woman although her lover the swan had just returned after a long separation in the winter when she had languished considerably and was now being filled with cheer, she says 'yes' by the hum of the bees to the swan's request to go to Lanka for is it not to save dear Janaki's life that the Message-mission is undertaken?

The route of the Megha is through places lovely mostly on account of the lovely women there, but the route of the Hamsa is mainly through revered places of pilgrimage. Rarely the swan is introduced to attractive young maids. The main purpose of the poem is to stir the depths of devotion in the reader. The author's Hamsa is intended to represent a guru whom nothing but the image of his God will attract. The first holy place in the route is the hill of Tirupati. The hill is called Seshadri because it bears Lord Vishnu, supports the world and has crests studded with precious stones. The snow-white clouds on its summits look like the snake-skins just cast off by the seshas who become muktas by contact with the holy atmosphere. We are reminded of the sruti.

'यथा पादोदरस्त्वचा विनिर्मुच्यते' 'यथा अहिनिर्ल्वयनी प्रत्यस्ता शेते'

The description of the hill in the following couplet is very fine.

अभ्रैर्युक्तो लघुभिरचिरान्मुक्तनिर्मोककल्पै-
रग्रे भावी तदनु नयने रञ्जयन्नञ्जनाद्रिः ।

The Swarnamukhi river is said to carry the flowers dropping from the trees on her banks down to Kalahasti for the worship of Lord Siva. Vaishnava commentators do interpret the following couplet as meaning that the flowers are for the worship by Siva, but there is nothing at all in the sloka, to compel or even perhaps to warrant such an idea. The description of the waves carrying the flowers as the hands of the river and of the presentation of the flowers by the use of the word upahara (respectful offering) would seem to clearly point to the offering of the flowers by the river with raised hands to the Lord at Kalahasti. The poet evidently hadin mind Suka's description of the Jumna river touching the feet of Sri Krishna with the offerings (upahara) of lotuses

ऊर्मिभुजैर्मुरारेः गृह्णन्ति पादयुगलं कमलोपहाराः ।

आसन्नानां वनविटपिनां वीचिहस्तैः प्रसूना-
न्यर्हाहेतोरुपहरति या नूनमर्धेन्दुमौलेः ।

The Meghasandesa devotes 12 slokas to the description of the Malava countryand its capital Avanti. Kalidasabetrays his bias for his own native land and treats the reader to a rather long description thereof. His native place is not even

exactly in the cloud's route to Mount Kailas; the poet asks the cloud to make a bend to have a full sight of the Ujjain country. Our poet who adopts the manner of the old poet devotes eleven fine slokas to the description of his own native town of Kanchi and evidently wishes to immortalise the place. Kanchi was a great centre of learning and was a very wealthy and busy city in those days. The poet says that Kanchi was so called because it was the Kanchi (belt or waiststring ornament) of the earth. The big Garudotsava in which Varadaraja is carried on big vehicles in the midst of large holy crowds is finely referred to in the following couplet.

यद्वीथीनां करिगिरिपतेर्वाहवेगावधूतान्
धन्यान् रेणूंस्त्रिदशपतयो धारयन्त्युत्तमाङ्गैः ।

Although the poet does not enter into an elaborate description of the temple of Ekamreswara he does not omit to make a charming reference to the shrine. The gentle breeze proceeding from the mango grove brings with it the dew-drops from the moon on the head of the Lord of Pasus and cools its wearied friend, the Hamsa, coming from a distance. The sloka is simply beautiful.

मन्दाधूतात्तदनु महितो निःसृतश्चूतषण्डात्
पार्श्वे तस्याः पशुपतिशिरश्चन्द्रनीहारवाही ।
दूरात्प्राप्तं प्रियसखमिव त्वामुपैष्यत्यवश्यं
कम्पापाथः कमलवनिकाकामुको गन्धवाहः ॥

Kalidasa requested his Megha to do due worship to Mahakala at Ujjain. Our poet asks the swan to fan with his wings, the god and goddess strolling about in the pleasure-gardens. It is interesting to compare the following sloka in the Hamsa Sandesa with the corresponding sloka in the Megha.

मध्वासक्तं सरसिजमिव स्विन्नमालम्बमानो
देव्या हस्तं तदितरकरे न्यस्तलीलारविन्दः ।
देवः श्रीमान् स यदि विहरेत्स्वैरमारामभूमौ
व्यक्तो बाल्व्यजनवपुषा वीजयेस्त्वं त्वमेव ॥ *Hamsa*

हित्वा तस्मिन् भुजगवलयं शंभुना दत्तहस्ता
क्रीडाशैले यदि च विचरेत्पादचारेण गौरी ।
भङ्गीभक्त्या विरचितवपुः स्तम्भितान्तर्जलौघः
सोपानत्वं कुरु मणितटारोहणायाग्रयायी ॥ *Megha*

The author has to avoid an anachronism in his references to the shrine at Srirangam. He cannot omit Srirangam which is on the route and where he had spent a great part of his life. He therefore refers to the Sesha Pitha there which was waiting to receive Lord Ranganatha who was prophesied to come over from Ayodhya. The following two slokas on Lord Ranganatha are remarkably fine.

तीरे तस्या विरचितपदं साधुभिः सेव्यमानं
श्रद्धायोगाद्विनमिततनुः शेषपीठं भजेथाः ।
यस्मिन्नस्मत्कुलधनतया सौम्य साकेतभाजः
स्थानं भाव्यं मुनिभिरुदितं श्रीमतो रङ्गधाम्नः ॥
सत्वे दिव्ये स्वयमुदयतस्तस्य धाम्नः प्रसङ्गात्
मञ्जूषायां मरकतमिव भ्राजमानं तदन्तः ।
चेतो धावत्युपहितभुजं शेषभोगे शयानं
दीर्घापाङ्गं जलधितनयाजीवितं देवमाद्यम् ॥

The reference to Sundara Bahu near Madura is very beautiful.

नित्यावासं वृषभमचलं सुन्दराख्यस्य विष्णोः
प्रत्यासीदन्सपदि विनमद्भागधेयं नतः स्याः ।
यस्योत्सङ्गे बलिविजयिनस्तस्य मञ्जीरवान्तं
पाथो दिव्यं पशुपतिजटास्पर्शशून्यं विभाति ॥

The hill on which the God is seated is the Vrishabha rock. Unlike the bull, the moving seat of Lord Siva, it is a fixture. Sundarabahu is permanently seated on the rock. To distinguish him from Sri Sundaresa in Madura, he is described as Vishnu with the name of Sundara. The Noopura Ganga flowing from the anklet of the God is described as Ganga differing from the well-known Ganga in that the waters have not the touch of Lord Siva's jata.

The first sloka of the second Asvasa is conceived similarly to the corresponding sloka in the Megha. The comparison of the two slokas is very interesting.

विद्युत्वन्तं ललितवनिताः सेन्द्रचापं सचित्राः
संगीताय प्रहतमुरजाः स्निग्धगम्भीरघोषम् ।
अन्तस्तोयं मणिमयभुवस्तुङ्गमभ्रंलिहाग्राः
प्रासादास्त्वां तुलयितुमलं यत्र तैस्तैर्विशेषैः ॥ Megha

लीलाखेलं ललितगमनाश्चारुनादं सशिञ्जाः
मल्लाक्षं त्वां स्मरशरदशो गौरमापाण्डुराङ्ग्यः ।
मुग्धालापं मधुरवचसो मानसार्हं मनोज्ञाः
यत्रानीताः सुरयुवतयो रञ्जयेयुः समक्षम ॥ Hamsa.

The description of Sita under the Asoka tree is masterly and rouses our deepest feelings. Sita is a divine gem and gives lustre to the solar race.

दृश्यं तत्ते दिनकरकुलद्योतकं दिव्यरत्नम् ।

Kalidasa refers to the slender waist of his heroine by the words मध्ये क्षामा. Our poet avoids the word Kshama and uses the word वेदिमध्या. The following slokas are good specimens of fine polish and deep pathos.

सा ते यावन्नयनपदवीं याति मोहालसा वा
संदेशं वा मदुपगतये श्रावयन्ती शकुन्तान् ।
अत्यासन्नप्रियवचनतां सूचयद्भिर्निमित्तैः
एतामश्रुस्थगितनयनं वीक्षमाणा दिशं वा ॥

आकल्पान्वा सविधनिहितानालपन्ती विमोहात
अङ्गस्पर्शो रघुकुलपतेः स्मर्यते वा न वेति ।
ध्यायन्ती वा चिरविरहितानेकशय्याविहारान्
तस्या नूनं नियतिजनिता तादृशी कालयात्रा ॥

भूयो भूयः करसरसिजौ न्यस्य रोमाञ्चिताङ्गी
मौलौ चूडामणिविरहिते निर्विशन्तीं निधाय ।
अन्तस्तापादधिगतरुजोरादरादर्पयन्तीं
पर्यायेण स्तनकलशयोरंगुलीयं मदीयम् ॥

The opening of the Message to be delivered by the Swan was to be as follows:—

पत्युर्देवि प्रणयसचिवं विद्धि दीर्घायुषो मां

The addressing of the Yaksha heroine in the opening of the Message by the Cloud as अविधवे is not perhaps quite happy. Although the word

might be intended to give an admonition to the heroine against behaving desperately in such a manner as if she had lost her consort, the expression is not at all happy. Our author starts by assuring Sita of her husband's life by describing him as दीर्घायुः.

The first looks (katakshas) cast on the swan by Sita are described with a peculiar charm.

मत्प्रस्तावश्रवणमथ सा मैथिली मानयेत्त्वां
म्लानं शोकाद्वदनकमलं किंचिदुन्नम्य भीरुः ।
अन्तस्तोषादमृतलहरीलब्धसब्रह्मचर्यै-
रम्भोजानामुषसिमिषतामन्तरङ्गैरपाङ्गैः ॥

The ideas in Kalidasa's well-known sloka शब्दाख्येयं यदपि किल ते are given a new shape in the following sloka.

यस्या यस्मिन् व्यवधिरभवद्भूषणालेपनादि-
र्नीतामेनां नियतिविभवादन्तरीपं दवीयः ।
प्रत्यासीदन्निव नयनयोर्वर्त्मनि स्थापयित्वा
स त्वामेवं वदति कुशली देवि सख्यामुखेन ॥

When the author says that Lakshmana will with the sound of his bow pour nectar into Sita's ear,

कर्णे शीधुं तव रचयिता लक्ष्मणश्चापघोषैः ।

he probably has in mind his Guru (Lakshmana or Ramanuja) who by whispering the sacred mantra in the pining Jiva's ear rains immortality as it were. The crossing of the ocean by constructing a dam with rocks (Achalas) or with arrows may probably be intended to suggest the crossing of the sea of samsara by rock-like devotion or by immediate self-surrender comparable to the darting of an arrow. If Kalidasa consoled the heroine by the general saying that even the great are subject to the caprices of Fate tossing her victims to and fro as may please her, our poet offers consolation by citing some instances of other great women enduring suffering, being sustained by hope of re-union with their Lords.

शच्याः क्लेशं क्वचन समये तादृशं चिन्तयित्वा
स्मृत्वा देवीमचलतनयां वियुक्तां शिवेन ।
रक्षात्मानं कथमपि शुभे जीविताळंबनं मे
पत्युच्छंद्वाद्व्यसनमपि हि श्लाघनीयं वधूनाम् ॥

If the Yaksha sought the protection of the Cloud in his distress (*Arti, santapa*) in the beginning of the work, our author directly makes the appeal for protection (Saranagati) at the end of the work, following the method of the Gita.

आर्तत्राणं व्रतमिति विदुर्हंसशुद्धात्मनां व ।

The Hamsa Sandesa has been rendered into beautiful English verse by a talented scholar, endowed with a poetic mind, whom a cruel Fate took away at an early age. A reading of the poetical English rendering will give a good idea of our author's greatness as a poet.

. The commentary of Purnasarsvati on the Megha recognises only 110 Slokas as the genuine Slokas of the author although Mallinatha recognises more which Purnasarasvati discards. It is interesting to note that Desikar adopts the number 110 for his work; it is very probable that the Megha he read contained only 110 Slokas.

The author has written many other good poems. We reserve our discussion of them to a future article.

A Reverie.

BY J. S. R. SARMA, B.A.

India ! the foremost child of God,
Where hath thy native glory gone ?
The pride of Nature once thou wert.
The life was first revealed in thee,

Why hath thy fame thus dimmed, my mother ?
Thy name in yore, a thrill of joy !
The home of Sages, the Seers' land.
Where is the charm they saw in thee ?

Thy soil was trod by feet Divine,
Thy features shone with Lakshmi fair ;
Now soiled by noxious dirt and dross :
Where lurks the secret of thy fall ?

Thine arts, the marvel of the world
In times of old, now dull and dead ;
Thy brains begot the ancient science
Now flashed in world by western minds :

First thy religion showed to man
How he stood with God, self and soul,
Now a theme fouled by naughty tongues;
And leading as blind doth the blind :

Thy rite and ritual well-ordained,
A dainty sauce to droughty life,
Now spurned aside as rotten clog
By minds versed in the Occ'dent's lore.

Thy sacred shrines and holy waters
Wherein the pilgrims prayed and bathed,
Devout in faith and pure of heart,
Their souls to ease and sins to wash,

Now made uncouth by ugly stalls,
By filth and sewage sullied sore :
Thy hills and peaks, the God's abode
Which peace did breathe and rest sublime,

Now made the haunt of sportsmen's freaks
With racing hounds and dinning guns ;
By *Asrams* pure and lovely fair
Inspired serene and pious air

Wherein ascetic sages sat
In penance calm and austere form,
Now ruffled by exploring bands
To mar the rest of Mount Everest ;

Thy palace dome and temple tower
Now shorn of proud and sacred aims,
Thy race grouped well in ordered peace
Now torn in parts, quite ill at ease,

Thy manners old, thy ancient faith,
The world admired with awful gaze ;
Thy love for lore and fear in God,
Thy path of virtue, righteous deed,

Thy plain life, thy noble thoughts,
All victim now to vice and crime,
Thou hast changed, and why is this fall ?

Kalidasa's Ideals of Sovereignty.

By K. S. Ramaswami Sastri, B.A., B.L.

(*concluded*).

Proceeding to consider Kalidasa's ideas in regard to the inter-relations of National efficiency and Universal Laws of right and wrong which may be summed up as the sum of administrative virtues in the light of Dharma, we have to refer again to the verses already quoted (5 to 8 1st canto of Raghuvamsa,) where he bases the attainment of public virtue upon the secure basis of a clean personal life regulated in accordance with the dictates of Dharma as embodied in the scriptures. He points out also that only such a life lived in perfect loyalty to the injunctions of the higher powers that will exact a similiar loyalty from the subjects in their own best interest and for the maintenance of the moral order of the Universe. In verse 17 of canto I of the Raghuvamsa he describes the ideal king as one who flashes his righteous will along the reins of legislative and administrative control to tame the rebellious steeds of superabounding national vitality and guide them aright so that the chariot of the social and political life of the community might not be wrecked by self-willed impetuosity and might proceed along the royal road—Raja marga—of the individual and social betterment for the greater happiness of man and the greater glory of God. Another great idea braod-based upon Hindu Scriptures gives us a clear insight into Kalidasa's fundamental conceptions of the inter-relations of politics as Neethy (नीति) and politics as Dharma. In the 25th verse of the 1st canto of the Raghuvamsa he says that even wealth and pleasure which are essentially individualistic and separative became Dharma in the case of the ideal king Dilipa because in the discharge of his kingly functions he put in the forefront of his thoughts loyalty to duty and the maintenance of social and political order, and further in his household life he paid more regard to the perpetuation of the lineage than to the pursuit of pleasure. In stanza 57 of the 17th canto of the Raghuvamsa, he describes the same idea by saying that wealth and pleasure should not be allowed to override Dharma, that the pursuit of pleasure should not be allowed to override the acquisition and conservation of wealth, and that the acquisition of wealth should not be so exclusively pursued as to preclude the enjoyment of legitimate pleasure. In the same verse he is careful to lay down that even Dharma should not be pursued in an un-imaginative and narrow adhesion to the letter which is equally fatal to the spirit of Dharma and to the enjoyment of the legitimate pleasures of life. It is this balanced and self-poised and consecrated life which the poet describes in the beautiful and compendious words राज्याश्रममुनि which sums up gracefully and effectively that combination of "Self-Reverence, Self-knowledge and Self-control" which are as essential to an ideal sovereign as to an ideal man. (58th stanza 1st canto of the Raghuvamsa). The ideal of chivalrous protection is regarded by Kalidasa as being of the essence of sovereignty and his explanation of क्षत्र brings out this conception very well. In the 53rd stanza 2nd canto of the Raghuvamsa he says that the noble word क्षत्र is well-known through-out the world as meaning that which saves from injury. What is the use of sovereignty if a person is incapable of saving another from injury and what is the good of life itself which owing to its incapacity to save has fallen into deserved contempt. Kalidasa conceives the fruition of such a well-lived and perfectly dedicated life to be the retirement from the pure joys of protection and endeavour to the purer joys of self-poised meditation and mercy and tenderness which are freed from the burden of giving even righteous punishments. In verse 70 of the 3rd canto of the Raghuvamsa this ideal is laid down in beautiful and inspiring words. Indeed the life of a king is to be one of perpetual war against the inner enemies so that he may preserve and perfect for the good of his subjects the highest measure of peace and happiness. This ceaseless endeavour to achieve self-control for the sake of national and individual improvement has been expressed in the 45th verse of the 17th canto of the Raghu Vamsa with that commingling of brevity and grace which is one of the special beauties of Kalidasa's poetry.

We shall now treat of Kalidasa's conception of the duties of kings and administrators with regard to the promotion of national welfare and the concentration and direction of national energies towards the attainment of greater efficiency and happiness. First and foremost he gives a solemn warning to those who take part in the task of political and administrative guidance that it is one which will absorb all their time and energy and will even give little or no time for the enjoyment of rest and the pursuit of pleasure. According to him "uneasy lies the head that wears the crown", though in a sense different from that which Shakespeare meant. In the 18th verse of the 18th canto of Raghuvamsa he brings out this feature of the strenuous life of the righteous kings and says that the kingly function is utterly inconsistent with a life of ease or pleasure. In regard to the general tone and spirit of the policy of the Government Kalidasa points out that it is not enough to inaugurate a policy of benevolent administration but that every possible care should be taken to study the real needs of the people and introduce measures of reform and improvement at the proper time, because it is the initiation of proper measures at the proper time that results in lasting good to the community whereas insufficient or unsuitable measures during times of real need and the initiation of right measures after the proper time is passed are equally ineffectual. In the 69th verse of the 12th canto of the Raghuvamsa, he says that administrative measures that begin at the proper time bring about satisfactory results. The fundamental principles actuating the policy of a good administrator are clearly stated in the 24th verse of the 1st canto of the Raghu Vamsa, where he describes the three-fold primary duties of kings to be education which will prevent the overstepping of the limits of individual duty and national welfare, justice, which should prevent the encroachment by one man upon another's work or pleasure, and the provision of suitable employment to every one of the subjects. Indeed in that beautiful verse, the king is described by the great poet as the *parenspatriae* because the father provides only the body while the king perfects the mind, saves the subject from all harms, and places within the reach of every body the means of legitimate pleasure and enjoyment.

Kalidasa's clear vision as to the other important elements of administrative efficiency is clear also from the descriptions that he gives in regard to the nature of the personal element that must be present in administration to make it a living and vital thing which a mere system bereft of the personal element which is

its very soul can never possess in any measure. In verse 8 of the 8th canto of the Raghuvamsa he says that the ideal king should be so full of love and affection for his subjects that each one of them should think that he alone is the favourite subject of the king. But this abounding tenderness is to be attained and manifested without in the slightest degree affecting equality and even-handed justice. Hence every one entrusted with the work of control and guidance of public life should have in himself a harmonious combination of justice and mercy. He should be, to use Kalidasa's words, नातिशीतोष्णः i.e., neither too hot or too cold, like the warm and fragrant southern breeze. In the 8th stanza of the 4th canto Kalidasa has brought both these ideas together. In another place in the 4th canto where he gives us the meaning of the word Raja. (4th canto 12th verse.)

"Just as the moon is named from its quality of charm and the sun is named from its quality of vivifying heat, so the name raja becomes meaningful from the quality of pleasing and satisfying the hearts of the subjects.'

Kalidasa says further that this harmonious combination of power and mercy should be displayed in external as well as internal relations, because administrative policy destitute of the element of assertive boldness will be set down as dictated by fear while a stern self-assertive policy is bestial in its nature and unworthy of man. (17th canto 47th verse). The clemency of the king should have manifestation on great occasions like the rejoicings during coronations. Kalidasa says that on such occasions the king should order the release of prisoners from immurement, save from the penalty of death those who are under sentence of death, order the removal of burdens from draught oxen, pass orders that cattle should not be milked thus enabling calves to get the full benefit of the milk, release birds from cages etc., (17th canto 19 and 20 stanzas). While thus describing the personal qualities which are to vivify the system of administration and introduce the element of sympathy and personal attention which alone can bend the system to the service of the higher things in life, Kalidasa warns the administrators against two great temptations which if allowed to have sway over the mind, will result in a total wreckage of the happiness of administrators and subjects alike. Over-indulgence in wine, dice and hunting, and lack of sexual control are the two vices which kings have to guard against as much for their own individual good as for the national welfare. (R. IX. 7.)

Proceeding to consider Kalidasa's conception of the main principles of administration, we must remember that one of the ideas which he continually emphasises is that the true armours of the king are the three शक्तयः which are called प्रभुशक्ति, मन्त्रशक्ति and उत्साहशक्ति which may be roughly translated as true kingliness of nature, ministerial advice, and irrepressible energy. Another essential element of proper administration is the preservation of administrative secrecy. After a measure has been properly and deliberately resolved upon it should not be known outside during the process of realisation but should be felt from the beneficent results. Then with regard to taxation he says that administrators should collect taxes not for the purpose of filling the treasury but with the purpose of utilising the entire collection for the public good, the sole rationale of collection being the possibility of their application in ways which will be a thousand times more fruitful than would be possible in the case of national wealth being not so conserved and distributed. In canto 1 of the Raghuvamsa verse 18 beautifully expresses this idea. In the 60th verse of the 17th canto the same idea is expressed by another simile. The poet says that the king should collect taxes because by means of acquisition of wealth he becomes invested with the privilege of supporting all and will be hence looked up to by every one needing support just as the Chatakas look up to the rain-laden clouds as capable of quenching their thirst and hunger. The poet points out further that the king should pay as much regard to the development of the resources of the country as to the collection of taxes. In a very fine verse in the Raghuvamsa 17th canto, (V. 66) he says that mother earth will yield the precious products of her immortal womb only in proportion to the productive passion and capacity of the ruler and his zealous attempt to work the mines of the country, his inauguration of measures of agricultural improvement, and his attempt to domesticate, valuable and serviceable wild animals like the elephant. More important than either of these two achievements is the necessity of graduated punishment according to law in the case of the transgressors of laws human and divine. As pointed out already यथापराधदण्डत्वं is stated to be one of the great qualities of the ideal kings of the Solar Race. But so far as the king is concerned the important mental conception in the award of punishment should be the protection of the oppressed rather than the infliction of pain in the oppressor. In Shakuntalam the sage who requests the king not to slay the flying deer says in 1. verse 11 'please withdraw the arrow that has been rightly set in position because the punishment which you inflict is for the protection of the oppressed and should not be allowed to fall on the guiltless.'

In regard to the military duties of kings which are essential for preserving that degree of social solidarity and external peace without which there can be no satisfactory evolution of social and political life, not only has Kalidasa emphasized their importance in their individual phases but the whole scheme of the epic of Raghuvamsa discloses to us his broad conception of the importance of military efficiency and protection. He says that the ideal king should be aware of the intricacies of even objectionable and inhuman methods of war but should on no account adopt them himself, but should wage legitimate war for preserving the integrity of the kingdom according to the laws of righteous warfare as laid down in the sacred books. Only in such a case will the highest auspiciousness of success seek of its own accord the happy and righteous warrior. Another important idea of Kalidasa is his conception of the relation of the ideal king to other states. He says that he should not adopt a policy of either sternness or weakness in regard to them but should adopt a middle policy by which he will, without hindering their integrity and self-development, make them recognise his superiority as the embodiment of a higher form of political life. In canto VIII, verse 9, of Raghuvamsa he illustrates this truth by a striking simile. While an overpowering gale will uproot trees from the places where they have grown and existed for a long time and a breeze of no power will have no effect upon the trees, a moderately forcible wind will bend and chasten the trees without uprooting them. There is one other feature with regard to military expeditions that deserves to be borne in mind. The poet says with regard to Raghu's military expedition through Persia into the very heart of Europe that in the course of that expedition waterless deserts bloomed into irrigated plains, unforded rivers were spanned by bridges, and forest tracts were cleared and made habitable.

Kalidasa's general political conception as to the nature and duties of the state has to be inferred by us from his description of the lives of the soverigns, their methods of political work, and the mental happi-

ness and material prosperity of the subjects, because as a poet dealing with the concrete sides of things he cannot be expected to content himself with the abstract theories about political life and the development of the State. Through-out the work of Kalidasa we see that his view is that the fiduciary character of political and administrative work will be best realised by the institution of monarchy provided that the monarch consults the ministers and the elders in all administrative matters and follows their directions, and consults also the people on occasions of great importance, and provided further that the monarch and the ministers and the people are ceaselessly set on the path of righteousness by a common allegiance to the authority of the sacred law of Dharma. This idea is very well brought out in the stanza which has been expounded already in great length above viz., canto I, verse 17 of the Raghuvamsa. Above all he realised and expressed that the true centre of power and illumination is above and beyond human life, whether in the realm of art and science or in the realm of social and political life and that the highest purposes of life are best realised by a deliberate and ceaseless relation of the human life to the life divine. As professor Ryder beautifully says in his introduction to the Shakuntala of Kalidasa: "Kalidasa understood in the 5th century what Europe did not learn until the 19th century and even now comprehends only imperfectly, that the world was not made for man, and that man reaches his full stature only as he realises the dignity and worth of the life that is not human."

A Chapter of Ancient Indian Education.

By Radha Kumud Mookerji, M.A, Ph. D.,

There has been much study made of the Upanishads, but very little of the educational system or the institutions to which we owe those immortal treasures of Indian, nay, human wisdom. Yet the product itself gives ample indications of the machinery that fashioned it. The Upanishads themselves tell us something about those methods and agencies of learning and culture which were fruitful of such results—were responsible for some of the most successful researches of the human intellect into those ultimate and eternal problems and mysteries of existence that almost defy solution. If we want to secure such results of the intellect, and make our minds attain the maximum efficiency and productivity, we must understand, and recapture, if possible, the educational system and atmosphere in which this was achieved. Unfortunately, the Upanishads have been studied widely and deeply only as literature and philosophy, and not from this practical, pedagogic standpoint, not as historical documents throwing light upon a most glorious period in the educational and cultural history of our country. For the Upanishads were the products of a system, and not freaks of nature, or accidents not amenable to human control. And in these days of educational experiments and reconstructions, light is welcome from all quarters of space or time. Above all, our most ancient, indigenous, and fruitful ideals and processes of education should have a prior claim upon our consideration. The history of Indian education must not forget some of its most epoch-making chapters connected with the growth and development of the most important branch of Indian Literature made up of the Brahmanas and Upanishads.

An analysis of the evidence will show that during that Augustan period of Indian Literature and Learning, a process of educational development was at work out of which, broadly speaking, there emerged three different types of institutions in and through which the culture of the country preserved and propagated itself.

Firstly, there was the normal system under which the teacher, as a settled householder, admitted to his instruction pupils of tender age who, on the first dawn of consciousness, left the home of their natural parents where their body was cared for and nursed, for that of spiritual parents where their mind and soul would be nourished. This entry into the preceptor's home was a sort of spiritual birth, and hence a *rebirth*, whence the Brahmacharin becomes a *dvija* and an *antevasin*. The admission of the pupil was formally made by the celebration of the specific ceremony of *Upanayana* or initiation, the details of which declare the essentially spiritual character of the process as distinguished from the *mechanical* character of its modern substitute under which a pupil is admitted into a school on payment of a fee securing the registration of his name on its rolls. Details regarding this kind of studentship have been given throughout the Brahmana literature until they were elaborated into a system in the Smritis. A typical instance of this institution may be here conveniently cited of Satyakama Jabala going to his preceptor's house as a young boy where he spends several years tending his cattle and, later on, he himself as a teacher admits to his house as his pupil, Upkosala Kamalayana, who tends his fire for 12 years.

Secondly, there was another type of institutions which ministered to the never-to-be satisfied needs of the advanced students whose quest of truth and knowledge did not cease with the period of formal studentship and necessarily elementary education, but was continued into the householder's state. Such students improved their knowledge by mutual discussions or by the instructions of renowned specialists and literary celebrities in search of whom they wandered through the country. Uddalaka Aruni, from the Kuru-Panchala country, goes to the north where, in a disputation to which he challenges the northern scholars, he has to learn something from their leader Saidayana Saunaka [Satap. Br. xi. 4, 1, 24]. Similarly, Svetaketu Aruneya, Somasusma Satyayajni, and Yajnavalkya, while travelling about, were met by Janaka of Videha who raised a discussion at which the Brahmin scholars learnt somethingfrom the Kshatriya.[*Ibid.* ix. 6, 2]. Silaka Salavatya, Chaikitayana Dalbhya, and Pravahana Jaivali had a discussion on *Udgitha* in which the Brahmins learn something from the Kshatriya, Pravahana Jaivali. [*Chand.* i. 8]. King Janasruti Pautrayana sought instruction on a special topic from Raikva [*Ibid.* iv. 2, 3]. King Pravahana Jaivali was a member of the Panchala Parishad, an academy of advanced scholars which he went out of his palace every morning to attend. In one of the meetings of the academy, Svetaketu could not answer the questions raised by the king which brought home to his mind the fact that his education was not quite complete. Svetaketu went back sorrowful to his father's place and pointed out the insufficiency of his teaching though he had held it to be sufficient. The father, also, finding himself incompetent to answer the king's questions, goes with his son to the king's palace where they are treated with proper respect and asked to stay for sometime. [*Ibid.* v. 3, Brihad. vi. 2, 1-7] "Five great householders and theologians came once together and held a discussion as to what is our self and what is Brahman" and then went together to the famous sage Uddalaka Aruni, "who knows at present that self, called Vaisvanara," but Uddalaka "recommended to them another teacher", viz., King Asvapati Kaikeya, to whom all the six went. They are respectfully treated with proper presents by the king "who, without demanding any preparatory rites", indicative of formal pupilage, proceeded straightway to give them the instruction asked for [Chhand, v. 11; Satap. x. 6. 1, 12]. Svetaketu, returning home after

completing his education during a twelve year's studentship, has his knowledge tested by his father in a discussion in which it is found to be wanting and further instruction is imparted to him by his father [Chhand, vi. 1]. Narada, an advanced student, who had mastered all the arts and sciences of the times, has his knowledge further extended and improveed in a discussion with Sanat Kumara [Ib. vii, 14]. Uddalaka, and his son, Svetaketu, had another discussion with king Chitra Gangayani from whom they receive further knowledge [Kau. up. i. 1]. Dripta Balaki Gargya, whose fame as a man of great reading was known to several countries and peoples such as those of the Usinaras, Satvat Matsyas, Kuru-Panchalas, and Kasi-Videhas, is still beaten at a disputation with Ajatasatru, king of Kasi, who knew the Brahman in its true character while Balaki worshipped the Brahman as the Sun, Moon, etc., i.e., as limited, active, and passive [*Kaus.* iv. 1; *Brihad.* ii. 1. etc]. Yajnavalkya teaches his learned wife, Maitreyi, by means of a discussion [*Brihad.* ii. 4, iv. 6]. The principal means adopted by king Janaka of Videha for his instruction was to invite the learned men of his times to a discussion in his court. [*Ibid.* iv. etc.] The venerable saint, Sakayana, was moved by the thousand day's penance of king Brihadratha who renounced the world for the sake of knowledge which is then imparted by the Rihsi [Maitr. Up].

We thus see that, along with the settled homes of learning in which education was begun and imparted under a regular system of rules and discipline governing the entire life of the Brahmacharin as a whole-time inmate of his preceptor's house, there was this system of acadamic meetings for purposes of philosophical discussions among advanced scholars wandering through the country in quest of knowledge and the teacher who was able to impart it. It was in these learned debates of fluctuating bodies of peripatetic scholars that the truth about the Atman, the ultimate reality and foundation of things, was thoroughly threshed out and the study and wisdom of the elementary schools were tested and matured through the ordeal of criticism and friction of minds.

It may be noted in this connection that the Upanishads themselves are, in a sense, to be regarded as the record and outcome of such academic disputations, the transactions, so to speak, of the philosophical societies or circles of the literary celebrities of the times. They represent the results of the researches of advanced scholars with whom the pursuit of truth, the quest of Atman, supreseded all other pursuits and quests and who frequently met together to discuss and compare the results of their independent investigations. They constitute a kind of knowledge, a body of truths, which could not, usually and naturally, be attained in the preliminary and preparatory period of formal pupillage under a system in which the student was "to sit down near" (*up+ni+sad*, to sit down) his teacher for instruction. And yet that is the system or institution supposed to be implied by the term *upanishad* in the prevailing acceptation of the term based on its derivation. But though this particular derivation of the word is grammatically sound, it does not render other derivations impossible. While nearly all western scholars are agreed about the aforesaid derivation, Indian scholars led by Sankara derive the word from the root *sad*, in the sense of destruction, or from the root *sad* in the sense of approaching[1] In the former case, the word would mean the knowledge which destroys all worldly ties, and, thence, the treatises which embody that knowledge, while in the latter case it would indicate the means by which the knowledge of Brahman 'comes near' to us, or by which we 'approach' Brahman. Sayana suggests another derivation according to which the *upanishad* would be 'that wherein the highest good is embedded' [*upanishannamasyam paramam sreyah*]. The derivation given by the Indian scholars has at least the merit of explaining the various primary senses in which the word is used in the Upanishads themselves, whereas Max Muller himself admits that 'it is strange that *upanishad*, in the sense of session, or assembly, has never, so far, as I am aware, been met with [S. B. E. I, xxx]. I am tempted to think that if the word is at all to mean 'sitting down near,' it was sitting down near the sacrificial fire and not near a teacher. The connection of the Upanishads with sacrificial celebrations is amply borne out by the evidence of the Satapatha Brahmana, the Brihadaranyaka and Chhandogya Upanishads. The various conversations reported in such works mostly took place in the course of the celebration of big *sacrifices*. For instance, in the *Chhandogya* [I, 10, 11], Usasti Chakrayana went to a king's sacrifice, and, having challenged the *Prastotri*, the *Udagatri*, and the *Pratihartri* to explain the nature of the various deities they were severally concerned with, explains it himself and concludes with a eulogy of the Udgitha which forms the burden of the whole chapter. In the fifth chapter there is the typical story of five learned scholars headed by Uddalaka Aruni going to king Asvapati Kaikeya to have instruction regarding Vaisvanara-self, and the king before instructing them, proposes to hold a sacrifice. The various discussions of philosophical problems now embodied in the Upanishads originally took place during the celebration of great sacrifices. Literary disputations have always been the characteristic feature of such festive occasions. It was during such sacrificial sessions that Sukadeva recited the *Bhagawatam* to Janamejaya and Suta recited other puranas to Rihsis.[2]

1. The original use of the word seems to have been in the sense of sitting down near somebody to listen to, or meditate and worship, as in Rv. ix. 11, 6; x. 73, 11; i. 65, 1 and in *Chhand. Up.* vi 13, vii 1, and vii 8, 1. In the *Trikandaseshakosa* the word is explained as sitting down near a person [समीपसदन] cf. Panini, I. 4, 73 (*Upanishatkritya*) and iii. 4. 72 commentary. It has thus been taken to express the idea of session or assembly of pupils sitting down near their teacher to his instruction, and also the idea of a confidential, secret sitting in contrast to *parishad* or *sansad* (assembly). It has also been suggested that the contents of the Upanishads were thought to be so esoteric that they could not be taught publicly to a miscellaneous assembly but only to a son or a regular pupil who would approach very near the teacher to hear those subtle doctrines. The Upanishads themselves contain restrictions in this regard [e.g. *Ait. Up.* iii 2, 6, 9; *Chhand.* iii 11, 5; *Brih.* vi 3, 12; *Svet.* vi 22; *Mund.* iii 2, 41; *Maitr.* vi 2, 9]. These explanations of the word are, however, not accepted by any orthodox Indian scholar from Saukara downwards, nor are they supported by the passage in which the word occurs in the Upanishads themselves where it has been used in one or other of the following meanings viz.,

(1) Secret or esoteric explanation, [Eg., *Ait. Ar.* iii 1, 6, 3; *Tait. Up.* 1, 3; *Ait. Ar.* iii 5, 1; *Chhand* i 13, 4: iii 2, 3; viii 8, 4] [Cf. also *Satap.* x 3, 5, 12; 4, 5, 1, 1; xii 2, 2, 23],

(2) Knowledge derived from such explanation [*Chhand.* i 1].

(3) Special rules or observances incumbent on those who have received such knowledge [*Taitt. Up* ii. 9; iii. 10 etc.]

(4) Title of the books containing such knowledge [*Brihad. Up.* ii 4, 10; iv 1, 2; 5, 11], See on the whole subject *S. B. E.* i, lxxx etc].

Oldenberg traces the use of the word to the earlier sense of worship as in upasana. But Deussen points out (*Philosophy of the Upanishads*, p. 134] that in the Upanishads, *Upa-as* is always 'to worship,' never 'to approach for instruction,' and *Upa-sad* always 'to approach for instruction,' never 'to worship.' He agrees with such Indian scholars as explain the word *upanishad* by *rahasyam*, i.e., "secret", and points for support to such expressions as *guhya adesah* [*Chhand* ii 5, 2], *paramam guhyam* (*Kath.* iii 17; *Svet* vi 22). *Veda-guhya upanishatsu gudham* (*Svet.* v 6, and *guhyatamam* (*Maitr.* vi 29).

2. Bodas in *J. B. R. A. S.*, xxii 71 has a clever suggestion that the word *Aranyaka* might be traced to *arani*, or wooden sticks, by rubbing which the sacrificial fire is produced, and which may therefore be called *aranya* and the discourses compiled in the presence of, or relating to, the sacrificial fire may have come to be called *Aranyaka*.

This brings us to the third type of institutions developed for the spread of learning in these ancient times. Besides the small circles of philosophical disputants, and parishads or academies, of different localities, there was occasionally summoned by a great king a national gathering or congress in which the representative thinkers of the country of various schools were invited to meet and exchange their views. One such Congress of Rishis (anticipating the modern Congress of Orientalists!) is reported in the Brihadaranyaka Upanishad, the Satapatha Brahmana, and the Vayu Purana. King Janaka Videha performed a horse-sacrifice to which he invited all the Brahmanas of the Kuru Panchala country. The king offered a special prize of great value (1000 cows with horns hung with gold) to the person 'the best read,' 'the most learned in sacred writ', and 'the wisest', and the prize was at once appropriated by Yajnavalkya. This was the signal for the great tournament of debate to begin, and Yajnavalkya's assumed superiority was challenged by seven *representative* scholars of the age who began to put a series of perplexing problems to Yajnavalkya, requiring him to explain a large variety of points concerning the ritual, the gods, the soul, the supreme cause of the world, and the soul of all, good deeds, bad deeds etc. The satisfactory answer that Yajnavalkya was able to give to each of the numerous questions by which his boasted and assumed supremacy was questioned at once won for him widespread fame [*cf.* Brih, iii. 8, 12] and demonstrated the encyclopædic character of his learning and wisdom whereby he felt quite at home in problems ranging from the domain of the most practical and petty details of rituals to that of the most abstract and subtle philosophy and eschatology. It is worthy of note that in these learned debates, in the midst of the gorgeous[3] sacrificial solemnities at the courts of kings there flocked, with Brahmans eager for the fray, learned Brahman ladies not less eager for the contest, to cross lances in argument regarding the Atman or the highest Truth. The wise Gargi, one of the interlocutors of Yajnavalkya, says to him: "As a heroic youth from Kasi or Videha bends his unbent bow, and takes two deadly arrows in his hand, I have armed myself against thee with two questions, which solve for me." Not less bold and piercing was the thrust of another opponent: "when any one says 'that is an ox, that is a horse' it is thereby pointed out. Point out to me the revealed, unveiled Brahma, the Atman which dwells in everything. The atman which dwells in everything—what is that, O Yajnavalkya?"

It may be presumed that the language of these debates, the medium of instructions in those times, was Sanskrit, which was a spoken language then. During the Brahmana period, and down to later times, there is no doubt that, as F. W. Thomas has pointed out [J. R. A. S. 1904], Sanskrit was 'the language of public religious rites, of domestic ceremonies, of education, and of science.' In the Satapatha Brahmana [xiii. 4, 3] is given a vivid picture of the Brahman priest teaching the people (men, householders unlearned in the scriptures, old men, handsome youths, maidens, evil-doers, usurers, fishermen, etc.) the Pariplava legend, the Rigveda, the Yajurveda, the Atharvaveda, the Angiras, the Sarpa-vidya, the Devajanavidya, magic, Itihasa, Purana, the Samaveda. Some of the sacred works of the period distinguish two kinds of speech, divine (*Daivi*) and human, which probably stand for the Sanskrit of the hymns and ritual, the language of divine service, and the Sanskrit of ordinary conversations respectively, and not, as Sayana suggests, for Sanskrit and Apabhransa [*Ibid.* vi. 3, 1, 34, *Kath. Sanh.* xiv. 5, *Mait. Sanh.* i. 11. 5 (*Yas cha veda yas cha na*); *Ait. Br.* vii. 18, 13, (*om iti vai daivam tatheti manusham* etc); *Ait. Ar.* 1. 3, 1]. Both kinds of speech are known to the Brahmin [*Kath. ib. Mait. ib*]. Reference is also made to Aryan [*Ait. Ar.* iii. 2, 5] (arya vachah) and to Brahmin speech [*Ib.* 1. 5. 2, which Sayana vaguely comments on as *Vedasambandhi vakyam*] and these distinctions represent an early piece of evidence for the existence of several dialects of the ancient Indian language. As yet the opposition meant seems to be to the non-Aryan tongues of the period [*cf. Tandya Maha Br.*, xvii. 1, 2, 9]. In Keith's opinion [Ait. Ar. p. 196 n] whatever be the history of Vedic and Sanskrit, it is difficult to believe at this date (800-700 B. C) in very much development of Prakritic forms so as to render contrast with them natural, though no doubt such forms existed. Thus a two-fold linguistic differentiation was known in the period, viz. (1) Sanskrit designated as Aryan or Brahmin speech to distinguish it from non-Aryan tongues, (2) within the domain of Sanskrit, the *daivi* or sacerdotal forms of Sanskrit as distinguished from its popular forms. In the Sundara Kanda of the Ramayana, Hanuman, in choosing the language in which he should speak to Sita, mentions, as his alternatives, the above two varieties of Sanskrit *vacham manushim Sanskritam* or *dvijatirivacham Sanskritam*). By the time of Dandin, the term *daivi vach* came to be used for Sanskrit [Kavyadarsa, i. 33].

The best Sanskrit of the times seems to have been current in the country of the Kuru-Panchalas and probably also of the Uttara-kurus in Kashmir, and men went there to study the language [Satap. iii. 2, 3, 15,, (a passage difficult, however, to construe) *Kaushitiki Br.* vii. 6]. The Satapatha [iii. 2, 1, 23. 24] also refers to barbarisms in speech which were to be avoided. These barbarisms were probably characteristic of the Vratyas who are described in the Panchavinsa Brahmana [xvii., 19] as speaking the language of the initiated (dikshita-vach), though they, uninitiated (*a-dikshita*), do so with difficulty for they call what is easy of utterance (*a-durukta*) difficult to utter. This shows that the Vratyas were very probably Aryans who had been already developing prakritic form of speech.[4]

3. Be it noted that, as Oldenberg justly points out (*Buddha* p. 32) side by side with these highly-coloured court scenes where renowned masters from all lands, who have knowledge of the Atman, contend with each other for fame, patronage and reward, the texts give us another very different picture: "knowing him the Atman, Brahmanas relinquish the desire for posterity, the desire for possessions and worldly prosperity and go forth as mendicants." This was what even the victorious Yajnavalkya did.

4. The claim that prakritic dialects became very early the ruling speech of the people superseding Sanskrit cannot be well supported. They were subsequent to the Mantra literature, and to the earliest epic (not mere *akhyanas* or *itihasas*), Brahmanas, Upanishads and aranyakas (800-600 B. C.) The necessary interval of time is to be allowed for the complete separation of the literary and vulgar speech. The place of the Epic must be found either before the decay of speech had rendered the Sanskrit unintelligible to the warrior classes of the populace or after the general revival of Sanskrit in the second and third centuries A. D. The latter view is not quite in accord with our conception of the history of language and literature. Besides, we have references to the Mahabharata and Ramayana in the *Kautiliya* (300 B. C.) and the *Mahabhashya* (150 B. C.) The fact, besides, cannot be doubted that the epics constituting the fifth Veda were meant to be studied by ordinary, worldly people, warriors, husbandmen, and ladies, just as the four Vedas and the Brahminical literature founded on them were studied by the priests. The prakrits were certainly posterior to Panini (350 B. C. at the latest) who distinguishes the *laukikabhasha* or the spoken Sanskrit of ordinary life from *Chhandasa* or poetical language of the Vedas. Again, since Patanjali knew the drama we must assign to his period the separate use of Sanskrit and Prakrit for the different characters when Sanskrit could be used by kings and nobles as intelligible to their inferiors. [On the whole subject see Macdonell, Vedic Index (on Vacha and Vratya); *Sanskrit Literature* pp. 20-24: J. R. A. S. 1904. pp. 435f, Keith J. R. A. S. 1906 p. 2 and *Ait. Ar.*, pp. 179, 196, 255 (notes). I have here adopted Dr. Keith's conclusions.]

Miscellaneous.

The Endowments Bill.

The following statement of objections against the H. R. E. Bill as passed on the 3rd April 1924 has been sent by Mr. Hosakoppa Krishna Rao, to H. E the Viceroy:—

I would at the outset draw Your Excellency's attention to Your Excellency's Private Secretary's telegram to me dated the 28th April 1923 on the subject of reservation of this Bill. The impression created by that telegram that the Bill was reserved for Your Excellency's consideration was confirmed by a letter from Sir M. Hailey (the then Home Member) to Dewan Bahadur T. Rengachariar of the Legislative Assembly, a little later to the effect that the Bill has been reserved and also by the letters of His Excellency the Madras Governor's Private Secretary to Dewan Bahadur T. Rengachariar and Mr. R. Prabhakara Thampan in May last, which expressly stated that the matter was before the Government of India. No interpretation other than that of reservation could have been possible by any stretch of exegesis. One important reason for further belief in the idea of reservation has been the absence of the previous sanction of your Excellency for the Bill as it emerged from the Select Committee in February last year, which effected a radical change in the principle of the Bill by transferring the power of supervision and management which the original Bill or draft-Bill invested in an electorate, from that body to the Government or department of Government, designated the Board of Commissioners. The taxation proposals in the Bill were also introduced in the Select Committee. Those new provisions, especially the institution of a salaried General Board, contrary to the previous instructions of the Government of India, as the Honourable Law Member admitted in the course of discussion on the 22nd March last year required the sanction of the Government of India, which sanction however, was applied for only on the 23rd February but had not been received when the Bill was considered and passed in the Council last year. In the absence of privious sanction by Your Excellency for the Bill as passed last year embodying new provisions and introducing radical changes in the policy and principles of the original or draft Bill, this altered Bill when presented to the Governor for his assent should have been rightly included by him in the category of Bills not having been previously sanctioned by your Excellency, in which case, the only statutory course open to the Governor in dealing with the Bill as affecting the religion or religious rites of British Hindu Subjects was to reserve it under rule 2 of Reservation of Bills' Rules framed under Section 81 A of the Government of India Act. This aspect of the procedure in cases of Bills of the kind to which the Bill under discussion relates has been entirely ignored if not deliberately suppressed by those responsible for the Bill to preclude the possibilities of an adverse decision by Your Excellency then alone to whom the appeals had gone forth from the Hindu public and also of having to remit the whole Bill to the Council under Sub Clause (a) of Clause 2 of Section 81 A. Besides, there was the doctrine of lapse (vide: Sub Clause 3 of Clause 2 of the said Section) to be got over, in case it was conceded that the Bill was reserved for Your Excellency's consideration.

Question of Reservation.

It will thus be seen that the question of reservation which was to all intents and purposes admitted in the beginning was allowed to drop out later, solely with a view to render the application of Section 81 A (1) legally applicable. The open repudiation of an assurance that the Bill is before the Government of India contained in the letters of His Excellency the Governor's Private Secretary to Dewan Bahadur Rengachariar and Mr. R. P. Thampan and the clear over-riding of Your Excellency's instructions to reserve the Bill for Your Excellency's consideration, contained in Your Excellency's Private Secretary's telegram to me already referred to are otherwise inexplicable.

Assuming however, for the sake of argument that the Bill has not been reserved, let us now consider the legality or better still the constitutionality of His Excellency the Governor's action in sending a few points only, without a Bill either in whole or in part, to a Council which had not considered the original Bill.

Firstly, a recent declaration of Your Excellency's Government that any legislative measure which did not pass into law within the lifetime of the Assembly or Council which considered such measure lapses and the procedure and precedent adopted and followed by the British Parliament clearly lay down the principle in regard to Bills which have not reached finality within the life period of any legislative body. Admittedly the Bill in question had not become law within the lifetime of the Council which passed it and consequently the Bill ought to lapse. The reconstituted Council is not competent to reconsider the Bill or any part of the Bill or amendments thereto. The Bill ought to be introduced afresh as if it were a new Bill altogether.

The Illiberal Interpretation.

The very close and illiberal interpretation attempted to be given by the Law Officers of the Government to the section enabling His Excellency the Governor to send back the Bill to the present Council viz: Section 73 B (c) makes nonsense of the sections dealing with dissolution and reconstitution of Councils and if pressed to its logical end leads to hopeless absurdities never contemplated by the framers of the Government of India Act. Sections 81 A (2) (c) (ii), and 72 B (1) and Madras Electoral Rules 26 (1) and (3) contravene if not directly by implication at least the official interpretation and make it clear that His Excellency's reference to the present Council is not warranted by law.

A consideration of the main section and rule dealing with the remittal of Bills also lead us to the legitimate and only conclusion that the procedure adopted by His Excellency is unconstitutional and unwarranted by law. Section 81 A (1) is imperative on the recommittal of the Bill either in whole or in part and was never intended to empower the Governor to restrict the Council to consideration of his amendments only with the Bill or such part of the Bill at least as the amendments relate to. Standing Order 51 which is taken as confirming authority for the procedure adopted is however only a rule of procedure which whatever its wordings cannot be held to over-ride the express provision of law contained in a main section of the Act viz., section 81 A (1) which clearly speaks of 'reconsideration of the Bill either in whole or in part and 'of amendments' recommended.

It is unfortunate that in respect of these various sections and rules applicable to the question at issue the Government of India Act is very loosely worded and it is clear from the context that the present contingency deliberately created for a set purpose could not have been foreseen by the framers of the Act. It is illiberal and inexpedient to give a particualr interpretation to a particular section while preceding and following provisions convey a wholly contrary significance. The Act is

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to be construed as a whole and not piece-meal as has been merely attempted to be done in this particular instance.

GOVERNOR'S MESSAGE TO COUNCIL.

The next objection relates to the message of the Governor communicated to the Council on the 2nd April declaring that no amendments except his own would be allowed to be discussed in the Council. Thus, the Governor, not merely infringed the rights of members to move amendments but claimed for himself the jurisdiction in the matter of allowing or disallowing amendments to be moved in the Council, which right rightly belonged to the President of the Council.

As your Excellency would have observed from the proceedings reported in the Press, each and every one of the points above-mentioned was raised by the opposition, an elected majority of the House, when the amendments in pursuance of the Governor's message were brought for discussion in the Council on the 2nd and 3rd ultimo and on hearing the rulings of the President on all the points raised, the opposition felt bound to walk out of the House and not to take part in the discussion or the voting on the amendments to the Bill, as in their considered opinion no useful purpose would be served by taking part in the discussion or voting of amendments especially because they felt that such participation would be misunderstood as if they agreed to the other clause of the Bill or the clauses of the Bill referred to in the message.

His Excellency the Governor's assertion that he was guided in framing his amendments by popular representation is open to serious doubt in the face of the decisive elected majority voting against the bill and which was returned at an election at which the question of the bill formed one of the principal issues. I give below for Your Excellency's ready reference the analysis of the result of voting on the adjournment motion on the 2nd ultimo which, it is learnt was duly communicated to Your Excellency telegraphically. Of the 41 members who voted against the bill 40 were elected members and one nominated. Of the 60 voting for the bill 35 were elected and 25 official and nominated members giving a majority of 5 as amongst the elected against the bill. Both as amongst the elected members generally and as amongst the elected Hindus there was a majority opposed to the bill. Your Excellency will thus see that but for the votes at the command of Government the bill would have been decisively defeated. The Statement also of the Minister who is filling the identical position after the election that His Excellency had taken his advice goes to further discredit the already untenable plea of 'popular representation.' Public opinion as your Excellency cannot but be aware has been preponderatingly against the Bill—ever since its inception. The omission of any reference regarding the inclusion of Mutts within the scope of the Bill, about the illegality and inexpediency of which popular opinion was most unanimously pronounced, particularly belies the plea of popular representation. Further, His Excellency the Governor refers in his message to the 'large majority' it had in the last Council. The contention of the opponents of the Bill has been that it was again due to the hasty and ill-considered action of the 'large majority' in the past Council, that its enactment was suspended till after the general election at which it was condemned by the Hindu electorate and which was fought on this very issue. This contention also has been amply vindicated by the above analysis of the division on the adjournment motion. In this connection it may be recalled to Your Excellency's mind how in the course of our interview with Your Excellency at Simla in July last we drew Your Excellency's attention to the letter of one of the Legislative Council Members, the late Dewan Bahadur Pethachi Chettiar, who voted for the Bill in the last Legislative Council—published in one of the local Dailies in which he attributed the passage of the bill in the last Legislative Council as being due to a pledge as between the several members of the previous Ministerial party which had for a time a majority amongst the elected members and not due to a consideration on the merits of the provisions of the bill at all.

The next matter of importance which has to be adverted to is the way in which the amendments of His Excellency the Governor were sought to be rushed through the Council at the fag end of its Session, with great speed. That the bill would be returned to the Council for reconsideration gave the people concerned a ray of hope that, that course was taken up by the Governor in deference to the views expressed in the numerous objections and protests. But the hope, however little, entertained of this course producing any good results completely vanished away, when the amendments to be referred to the Council announced in his subsequent message dated the 17th March were found to be of no substance and to have been made more on the advice of the Minister in charge of the bill than in deference to the popular representation and the more so, when, to the bitter disappointment of all and quite unexpectedly of the Council too, it was declared in a further message dated 2nd April that no amendments except his own should be discussed in the Council.

A HASTY MEASURE.

Thus the course adopted in this reference apart from its strange and novel character already referred to, was so confusedly hasty and sudden that there was hardly any time allowed to the general public to make themselves acquainted with the amendments referred to in the message. On a matter of such great perplexity, the remarkable rapidity with which the Bill in the form amended by the local Governor was sought to be rushed through on the eve of his laying down his high office and what is far more important, in the teeth of opposition from the majority of elected members in the Council is indeed a significant circumstance which only goes to clearly show the determination of the Ministry as well as the Governor under a misguided sense of prestige to somehow place this bill on the Statute book at any cost and in spite of the largest amount of public opposition both within and beyond the Presidency—an opposition never before presented to any other legislative measure either in this Presidency or elsewhere, in recent times, mostly on the well-founded apprehension that the bill, should it become law, would seriously affect their religion and interfere with their religious rites.

In view of the foregoing, it is for Your Excellency with your fine judicial talent to decide how far the proceeding taken by His Excellency Lord Willingdon for the passage of this bill is consistent with the well-established principles of religious neutrality and non interference with the religious feelings of the people except when the community affected is willing by a over-whelming majority to accept the changes and in consonance with the well-known legislative customs and conventions that no Legislative Council which had not considered a bill should be asked to reconsider that bill.

THE AMENDED BILL.

I must not omit to make a reference here, however brief, to the bill as amended and passed now. The

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amended bill, perhaps recommended bill is a better word, is in no way an improvement over the original one, but it is worse than that. Almost all points of grievances under the original bill including those of inclusion of Mutts and Jains whose vested rights were sought to be destroyed under the bill have not had any consideration in the hands of the Governor. The so-called improvement over the original bill in respect of the civil rights of the party affected with the unrestricted right of appeal, said to have been restored by these amendments is very curious indeed. The amendments, if properly considered, have made the position worse for the party affected. For instance, whereas the previous bill provided in Section 58 that in the case of Mutts and excepted Temples the Board may frame a scheme, the amendment gives it (the Board) power to settle the scheme. Whereas the bill as previously contained in Sections 59 and 60 the provision that the Board in the case of Mutts and excepted Temples had only to frame schemes and cause the same to be filed in Court, the amendment gives the Board power to settle the schemes without any reference to Court, leaving any objector to have recourse to Courts by costly suit to alter or set it aside. Further whereas the bill as passed previously contained in Section 63 the provision that the Board in the matter of application of endowment funds had only to apply to Courts for sanction, the amendment gives the Board power to themselves declare and decide with regard to the application of such funds, leaving any objector to file a costly suit to get that order modified or cancelled. How can it be said therefore that the amendments have been made consequent on the representations of the people which were made for quite different changes than those laid down in the amendments, even in this respect. In short, the amendments under dispute would allow the party affected to go to Court only after trying their luck with the Board who under the bill have potentialities for considerable mischief. The remedy under the recommended bill is made much cheaper to the Board by way of an application and dearer to the ordinary worshipper or poor trustee by way of costly suit, more or less by way of obstacle. The latter are thrown from the frying pan into the fire. Is this saving money or vexatious litigation? It is unnecessary to labour the point further.

In conclusion, I shall take the liberty of reminding Your Excellency of the assurance vouchsafed to the Deputation that waited on your Excellency, in July last in connection with this very same bill and of which I had the honour of being a member, that there were two fundamental principles involved in the consideration of the passing of this important bill viz; 1. the question of religious neutrality 2, the popular aspect of the bill in that it was endorsed by the votes of a considerable majority of members of a Provincial Legislature. From the result of the past elections at which the question of this bill was one ot the main issues and from the proceedings of the Session of the Council in which the amendments of His Excellency the Governor came up for discussion, your Excellency cannot fail to be convinced that the popular aspect of the bill needs no longer any consideration and that the principle of religious neutrality and the policy of the non-intervention alone need weigh with your Excellency in deciding about vetoing this bill. Your Excellency has already been informed of the manner in which the bill is calculated to seriously interfere with the religion and the religious rites of millions of Hindus in this and other Provinces if it becomes law and I think it unnecessary to tire Your Excellency's patience with a recapitulation of the very exhaustive and detailed arguments advanced in the statement of points against the bill submitted by me last year as Secretary of the Hindu Conference Deputation.

I now request Your Excellency once again to kindly veto this highly contentious and obnoxious bill under Section 81 (4).

Correspondence.

Dear Sir,

Shri Narayana Smaran and benedictions. It is well known to all, that at the Sanatan Dharma Vidvat Parishad which met at Prayag during the Kumbha mela His Hoiness Shri 1108 Shri Madhusoodan Teertha Swami Ji Maharaj, Jagadguru Shri Shankaracharya of Shri Govardhan Peeth had appointed His Holiness *Shri 1108 Shri Bharati Krishna Teertha Swami Ji Maharaj Jagadguru, Sri Shankaracharya of Shri Sharda Peeth,* to act for the time being as His representative. Now, be it known that His Holiness (of the Govardhan Peeth) has appointed His Holiness (of the Sharada Peeth) to be His permanent representative and has issued the following Public notification on this subject. We hope you will—by means of a special announcement—draw the attention of all to these facts.

Swami Brahmanand Teerth
Sharada Peeth, Govardhan Mutt
PURI.

PUBLIC NOTIFICATION

To

All Indian Chaturvarnya Sanatan Vaidik Dharmabhimanis

by

His Holiness Shri Jagadguru Shankaracharya Maharaj Shri 1108 Madhusoodan Teerth Swami Ji. Govardhan Peeth. Puri

about

His Hoiness Shri Jagadguru Sankaracharya Maharaj Shri 1108 Bharati Krishna Teerth Swami Ji. Sharada Peeth. Prabhasputan and Dakor

Shri Bhagawan Adi Shankaracharya established Shri Govardhan Mutt for the protection of Shri Sanatan Dharma and Varna Ashram Dharma. In the Eastern gaddi (Gobardhan Mutt) a Succession of disciples has been obeying the Said Commandment. Now, owing to old age, our body having become weak, we propose to go to some solitary spot and spend the remaining days of our life in tranquillity. Hence we desire to hand over our entire burden of work of Shri Govardhan Mutt to our discipe Shri Shankar Paramanand Teerth Swami and be at ease. But our said disciple is old and ailing, and hence there is no chance of his moving about for Dharmopadesha. For these reasons, for the purpose of going about and performing Dharmopadesha, we rest on our Dharmic disciple *Shri Shankaracharya Shri Bharati Krishna Teerth Swami* the burden of touring throughout the jurisdiction of the Govardhan Peeth and India as Our Pratinidhi and giving Dharmopadesha.

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The publications of the Sri Vani Vilas Press have made a name for themselves. The present publication has well kept the high standard and is a solid contribution to the Vedanta literature. The subject matter of the book cannot be discussed at length in the short space available, but we strongly recommend the book to the students of Vedanta.

—*The Mahratta*

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* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

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